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Maricopa

252 Parched ground wheat became a common article of food in the form of gruel (the Mexican pinole). It was always carried when [484] travelling, when it might be mixed to a dough in a cavity hollowed in the top of a barrel cactus if nothing else was available, then roasted on the coals.

251 Beans came in two varieties: a little white bean (maxi'k xama'l, "bean white") and a brown (maxi'k gwĭs, "bean yellow"). They were prepared alike. After being shelled they were spread on the ground for three or four days until dry, then stored 252 in the basket granary. They were boiled, not baked. Parched and ground, they were also added to ground wheat, with salt, to make a gruel. Boiled beans might be drained, then fried in a vessel having the shape of a parching pan.

241 Black-eyed peas (axma') are not aboriginal but like wheat have 177 been cultivated for a long time. Green pods were broken up like 252 our string beans and boiled. Like beans they might further be fried with fat. For storage they were broken, half-boiled in large 251 pots, spread out to dry and stored in similar vessels. Later green food might be had by boiling them further.

Pumpkins (xama't) and squash were kept in the storehouses. The rind of the pumpkin was hacked off and the seeds scooped from the interior. After these had dried on the roof overnight, the vegetable was cut spirally in long strips which dried thoroughly while hung from a beam slung under a shade. The strips were looped into bundles, fastened by a turn of one end, for 252 storage. The usual preparation was chopped bits of pumpkin boiled, with ground wheat stirred in. Pŭmpkins were also roasted whole, after the stem end was removed, the seeds scooped out, and this plug replaced. They warmed them, turning each side to the fire, then baking them in the ground after the coals were raked away. Pumpkin blossoms were also cooked. After boiling them, they stirred in ground mesquite beans, which had been soaked and strained, and ground wheat. Squash was also cooked like beans: pieces were dropped into plenty of fat and stirred until thoroughly amalgamated, then salt was added.

Watermelons (kwiʊu'i) were known in two varieties, with pink [171] and black seeds, as on the lower Colorado. Beside being eaten

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ally at a little distance to the southeast. This resembled the central frame of the dwelling, was of the same height but perhaps greater area, and invariably was framed on nine posts, set three in a row. The roof was covered with arrowweeds but not dirt. Sometimes willow branches were placed vertically on the west side against the sunshine, but all the sides were never enclosed. This structure furnished shade in summer: it never served as a dwelling.

Beneath the shade stood several mesquite posts supporting large jars for the storage of water. These stood about thirty inches high and, like those of the Pima and Papago,[7] had three short branches to hold the jar. The mouths of these jars were usually unprotected but sometimes covered by Pima baskets.

Travelling parties never built houses of any description, perhaps because they were never far from home and even then within the enemy's striking distance. Further, families ordinarily left home to gather mesquite, etc., only in the summer when shade, rather than any other protection, was needed. They camped under the overhanging boughs of big trees. The White Mountain Apache custom of enclosing the camp in a ring of brush to keep out flying sand was unknown.

Each dwelling was also provided with a single storehouse (va'na'ʀa). There was no conventional place for its location: it stood in front, rear, or at the side of the house indifferently. In form it was simply a gable roof set over a pit. This pit was oval, six to eight feet long, and almost knee deep. A post was set up in the pit near each end, a ridge pole connecting the pair. Willow branches were stuck into the ground around the brink of the pit so that they would lean against the ridge. (They were not tied to it.) Other willows were lashed horizontally to these to form two ribs around sides and end, one above the other. Arrowweeds were then placed over the frame as carefully as the thatch of the dwelling. There were three rows of thatch; the first, stem end up, all around at the base; another, also stem up, at a higher level; the third row, stem end down, lapped over the ridge. No outer ribs were needed to hold this thatch in place, since the house was

[7] Russell, *Pima Indians*, p. 127; Dorsey, *Indians of the Southwest*, p. 203.

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with deerskin." The same substitute for breechclouts was observed by Bartlett, who in the summer of 1852 remarked that "the dress of the Coco-Maricopa and Pimos is the same. . . . . The men in general go naked, except the breechclout. A few, however, are provided with their native blankets of large size, which they fold and throw over their shoulders in the manner of the Mexicans. Some fasten them around their waists in graceful folds, letting the ends fall to their knees; then drawing a cord between their legs and attaching it to their waists, their garment resembles a capacious pair of pantaloons. I suppose that all are provided with cotton blankets; but, owing to the almost incessant heat of the day, they seldom wear them. At night, when cool, these constitute their sole covering."[3]

It is doubtful that the men ever went wholly naked.[4] While none of my informants had witnessed truly aboriginal conditions, Last Star believed that in earlier times, say in his father's day, men never went without at least a breechclout, not even old men.

It must be borne in mind that mid-winter on the Gila is quite cold. Yet the Maricopa did not carry torches to warm themselves in the manner of the lower Colorado tribes, as attested by Alarcon and other Spanish writers.[5] When travelling, the Maricopa would scrape ashes into a hole, covering these with dirt, to lie on for warmth.

The man's breechclout was a woven strip of willow bark, less than a foot wide, hung fore and aft over a belt. The pendent flaps hung to the knees in front, to the upper calf behind. Some had only the central portion woven, that which passes between the legs, and the ends hanging in fringes. According to Kutox the clout was woven on a horizontal loom: a continuous warp passed to and fro over the loom bars, with willow strings as wefts twined across at intervals of one and a half inches. Last Star's information is rather to be trusted: that the strip was woven of bark strands in checkerboard weave, without the use of a loom. A specimen he made illustrates this (Plate IV, *a*).[6] The belt was

[3] Bolton, *Anza's California Expeditions*, IV, 49, 52, 53; Bartlett, *Personal Narrative*, II, 229; cf. I, 452.

[4] Cf. the Yuma (Forde, *Yuma Ethnography*, p. 92).

[5] Sedelmair implied that the custom was in vogue on the several rivers he traversed in 1744, among them the Gila, but one cannot be certain that he was not generalizing from what he saw on the Colorado River (Sedelmair, p. 851).

[6] Peabody Museum, Yale University, No. 19077.

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Maricopa
- Halchidhoma

belts before mentioned [woven bands, three or four inches broad], but are generally kept in place by simply tucking one end in."[11] Font, as we noted above, saw skin skirts in use as well.

Robes used in winter were rabbit skin capes and cotton blankets. The latter were never cut nor woven with a slit, poncho-like. Bartlett and Font mention only cotton and woolen blankets. The rabbit skin cape (kwĭlŭ'l), made by both Maricopa and Halchidhoma, was rectangular and came only to the waist or a little below. (When plenty of skins were available, this was made longer and served as a blanket as well. But such blankets were seldom used; pelts never.) The rabbit skins were cut spirally into strips, which were wound along thin sticks so as to dry as spiral cords. Old women made these capes. The worker tied one end of a rolled willow bark cord to her toe and the other end around her waist, to serve as a taut foundation for the fabric. One end of each skin strip was lapped over this cord: when the strip was long, it was doubled back to pass over the cord again. These strips were then fastened by a second cord, set close to the foundation cord, which was wound once around each successive strip and its short lapped end. At intervals of a hand's span other cords were twined through the pendent strips parallel to the foundation cord.

A "woven" (probably twined) willow bark robe was also worn, according to Kutox. Last Star emphatically denied its existence. It was rectangular, not square; a span in length, and hung almost to the ankles behind. Loose ends of the fabric tied together in front of the breast served to hold it on, no belt being used. Those of men and women were alike.

Little children wore nothing. When they were seven to nine years old, the breechclout and bark skirt were adopted. Somewhat earlier a little rabbit skin blanket might be tied about their middles, but such covering was given girls rather than boys. Bartlett remarked, "Although the men and boys go naked, I never saw a girl, however young, without clothes around its hips similar to those worn by the women."[12]

Sandals were worn by both sexes only when travelling. At

[11] Bartlett, *Personal Narrative*, II, 224, 228.

[12] *Ibid.*, p. 231.

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Kaveltcadom

was hung on a short string so that it flapped over the mouth. This was either a small fragment of sheep leg bone, ground to disk-shape and bored, or of blue shell (kovosω, "haliotis"?) from an unknown source. It was said that the form depended on the shape of the nose: a man with a snub nose wore one long and flat, hanging over his mouth; one with a Roman nose only a small pendant close to the septum.

Of the Kaveltcadom-Maricopa at Gila Bend Font wrote, "They are very fond of beads for collars, and for pendants which they wear in the ears and also in the nose, whose middle cartilage they usually have pierced."[23]

The earlobes were pierced only at birth. A single hole (smalgáku'p, "earhole") was made in each ear and only in the lobe. (It was known that Yuma and Mohave had more than one.) An expert woman made the hole without ceremony at the mother's request. (The aboriginal implement is now forgotten.) There was no belief that a person would become deaf if his ears were not pierced. Ear pendants (smalgï's) were made of shells or glass beads. These invariably hung at least an inch below the lobe and sometimes came down to the collar bone.

In recent times necklaces (xena'k) of glass beads were made somewhat in the Yuma-Mohave style. Men wore them as a tight collar, women hanging loose to the waist. In earlier days drilled shell beads, long and white, were used. The shells were procured somewhere to the south: "they travelled year after year for them." Arrowheads were not attached to necklaces, as among the Western Apache, for this would invite the lightning to strike the wearer.

Of the same Kaveltcadom-Maricopa group, Font wrote again, "The men go . . . . very heavily laden with beads and pendants around their necks and in their ears; indeed I did not see a single woman with so much adornment." Bartlett observed of Maricopa and Pima, "Occasionally a fair one gets a string of beads; but I saw more men and boys with these ornaments than women. One boy in particular, who might pass for a dandy among them, wore some twenty or more strings of beads. . . . . The men also wear a profusion of beads when they can obtain them. Some have long strings of sea-shells or parts of shells, which are highly prized."[24]

[23] Bolton, *Anza's California Expeditions*, IV, 52.

[24] *Op. cit.*, IV, 53; Bartlett, *Personal Narrative*, II, 228–30.

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412 A pestle or other convenient stone was placed under the near end to raise it (Pl. III, *C*). A cloth was spread under the far end to catch the ground meal: the unground grain was in a basket by the side. The mano was grasped with the hands to that the fingers were over the forward edge, the thumbs over the rear. It was moved to and fro, perfectly flat for most of its stroke, but rocked, i.e., the near edge raised, at the end of the stroke toward the body to catch more grain under it. It was not rocked transversely to the metate. This motion accounts for the flat, longitudinally concave surface of the metate. When the surface became too smooth to catch the grain, it was roughened by pecking with a fragment of hard stone. They usually turned the slab face down resting on the mano when it was not in use.

Mortars were wooden. These were sections of cottonwood or mesquite logs burned to length and with a hollow burned in the end or, less commonly, in the side. Those of mesquite were said to have been as large as the cottonwood mortars; being of a much harder wood, they were more highly prized. Those that had the hollow in the upper end were sunk into the ground half a foot or so to prevent their tipping over. These measured up to sixteen inches in diameter, eighteen or twenty inches in length: one collected[24] was twelve inches in diameter with a rounded cavity in one end, nine inches across by half that depth. The pestle in use with these wooden mortars was a more or less cylindrical water-worn boulder, ten to sixteen inches in length. If the lower end was too flat, it was pecked into a proper rounded form. Infrequently stone mortars were manufactured for pulverizing mesquite and the like, but not for pigments. These were perhaps six inches in diameter, four to five high, and of a tough stone.

[484] When camping while gathering mesquite at a distance, such bulky mortars could not be taken along. Other devices were employed. A hole, six to eight inches in diameter, was dug, carefully cleaned and sprinkled. A few hands full of mesquite pounded in the hole were sufficient to line it with fragments that adhered to the wet soil. The wooden pestle used in this was four to

[24] Washington State Museum, No. 2–11867.

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six inches in diameter and breast-high, which the women used, of course, while standing. A less temporary device was a travelling mortar made of arrowweeds fastened in conical form (Pl. XIV, *C*).[25] A large number of peeled arrowweeds were fastened to a hoop at the mouth by twined willow bark strips. Their lower ends were pointed so that they might be bound closely together. The specimen made for me was about twenty-four inches tall, its mouth diameter about eighteen. This was set into the ground so as to stand upright. A mass of cottonwood bark jammed into the apex was soon transformed into a solid mass by the sticky mesquite. Other arrowweeds tied around the outside with willow bark prevented fragments slipping through. Again the pestle was a breast-high pole. Bed rock mortars, like those of southern California, were unknown, for the simple reason that there is no bed rock nor large boulders in the valley. Further, they dared not pound while camping in the mountains because that would announce their position to the enemy. All preparation involving pounding they tended to before they set out.

The metate was called axpĕ′; the wooden mortar, xamo″. Curiously the names for mano and pestle are derived from that of the mortar: xamocĭ′ and xamok,e′r respectively. In Havasupai also the names for mano and pestle are identical (va'ha'dja″a) but differ from that for mortar.[26] The travelling mortar was isa′-vâxamo′, "arrowweed mortar"; its pestle, ana′lxamuke′c, "mesquite pestle."

The *fire drill* was the simple palm drill. The hearth was made of the inner wood of the giant cactus, flattened, and provided with an indefinite number of pits on the upper face with notches to correspond cut into the side. In place of giant cactus, a cottonwood limb might be used. The drill was a peeled, straightened arrowweed some fifteen to eighteen inches long and a quarter-inch in diameter. The composite drill, used by the Navaho, was unknown here. The hearth was held by the feet while drilling. For tinder, dry rotted bark of any kind or old manure was

[25] No. 2–11863.

[26] Spier, *Havasupai Ethnography*, p. 114.

used. They did not make short travelling sets, like the Havasupai. The drill was called aun,ĭmĭk,ai′ or a′au′giă′m, "fire shooter"; the hearth had no name; tinder was hanâv^{a}su′t.

A strike-a-light (augwĭnyata′vâ, "fire striker") was used when travelling; striking flint against quartz. A rolled cotton cord was carried for tinder in a hollow cow horn. The use of the strike-a-light and this tinder horn was said to be ancient but I am dubious. For one thing, I was told the horn was anciently that of a mountain sheep, but it is clear that they would not use the horn of this animal under any circumstances. The slow-match for carrying fire was unknown.[27]

Of *stone knives* (^{a}ẋâkwĭ′, n,ĭẋakwĭ′, ^{a}viru′v^{a}, ḳwarâo′) all that is known is that these were made of dark obsidian (kwalacau′) found near the Salt River, where it was rare. This may have been flint rather than obsidian, because it was said also to have been used for striking fire. The informant knew nothing of their handles, nor if the blade was set in the side of the handle scalpel-wise.

Stone axes were not made, and those found in nearby ruins were used primarily to dress metates to shape.

Ladles were made of wood as well as clay. Wooden ladles may always have been of mesquite which is sufficiently dense to carve nicely. Several seen had small circular bowls, conical below; another an elliptical bowl, rounded below; both having long straight handles in the plane of the bowl (Pl. XIV, *a*, *b*).[28] These were about a foot to sixteen inches in length. I am inclined to agree with Russell that wooden ladles, at least those with conical bowls, were a recent acquisition. He states that they were derived from the Mexicans through the Papago.[29] The ladle with the conical bowl is certainly like old European forms. Woodworking was little developed: wooden bowls were not made.

[27] But Garcés' Halchidhoma travelling companion in June 1774 "carried a firebrand in one hand all the way [Ehrenberg to Agua Caliente], and it did not go out" (Bolton, *Anza's California Expeditions*, II, 387). Since it was summer, this must have been for the purpose of starting camp fires, not the torch carried for warmth by other lower Colorado Yumans.

[28] Washington State Museum, Nos. 2–11872 (or 73) and 2–11871, respectively.

[29] *Pima Indians*, p. 101.